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MISCELLANEOUS.

—591—

General Summary.

Though the Shipping Report of yesterday was unusually full, as will be seen by the Shipping Intelligence in its proper place, there was no Arrival from England of a later date than the *WINDSOR CASTLE*. Sufficient time has now elapsed, however, to admit of our having a Ship from England to the beginning of December at least, by which time the King would have returned to his capital, and preparations would be making for the resumption of Parliamentary Proceedings, on which no doubt abundant speculation would be afloat. It is our province, however, to confine ourselves chiefly to realities, and we therefore prefer waiting patiently for the actual details of those Proceedings, rather than lose ourselves in a labyrinth of conjectures that may never be realized.

Among the European portions of our Paper of to-day will be found a Letter in reply to the blundering *CARNATICUS*, who has taken up the subjects of the Indian Army, the Indian Press, and Indian Missions, with equally absurd notions on all; and we hardly remember any writer who in so brief a period had given birth to so many misstatements and misconceptions as this Champion of Ignorance and Darkness.

An Analysis of the last Number of the *RETROSPECTIVE REVIEW* will be interesting to our Readers in the Interior, to which this Work can hardly yet have reached.

The Article on the State of Ireland, from the *DUBLIN EVENING POST*, deserves attention; and as coming from the country itself, will be perhaps thought less liable to the suspicion of exaggeration, than if from a more distant quarter.

To our Scots Readers, who must take a lively interest in the politics of their capital, and indeed to Whigs in general, to whom the reputation of their party cannot be a matter of indifference, the article from the *SCOTSMAN*, in defending itself from unfounded accusations, cannot be unacceptable, more particularly as that excellent and able Journal has been more than once spoken of by some of the Indian Prints in terms of condemnation and contempt.

The Asiatic Sheet is given as usual to Correspondence and articles of Local Intelligence, and by the proposed extension of our limits in this department after the 1st of May, we hope to clear off the long and heavy arrears of our Files, by giving publicity to Letters and Articles that would otherwise remain for months longer perhaps unpublished, till their interest was entirely past, from mere want of room to insert them.

We may perhaps be permitted to take this occasion to apologize to our numerous and friendly Contributors, by assigning this as the only reason of apparent neglect during the past; and also of soliciting their further favors, as from the increased space given by an Extra Sheet Daily we are not likely again to suffer that delay or fall into that arrear, which under present circumstances is unavoidable. If there should be any (though we can hardly suppose there are) to whom this intended improvement may seem objectionable on the score of expence, we can only ask them,—Is it desirable on public grounds that Communications of interest and merit should be published for general information, or suppressed for want of room, as some now unavoidably are? and if the former, whether they would think it just to require us

to supply about 30,000 printed Sheets of such intelligence every month, at our entire expence? If we were to attempt this, we should soon be bankrupt, and the *JOURNAL* be discontinued altogether. The acceptance or refusal of such Extra Sheet being left entirely at the option of the Subscriber, removes, we think, every reasonable objection; and we are prepared to prove, if any should doubt it, that the supplying 4 pages of closely printed matter per day to those who desire it, at the small sum of Two Rupees per month, will be a great sacrifice on our parts to the public accommodation, in conformity with the principle that we have often professed and always acted on, that of reducing the comparative rate of the *JOURNAL* in proportion as its circulation extended. In confirmation of this, we have only to mention this broad fact, that at the commencement of 1819, the quantity of labour and materials supplied for Eight Rupees per month was only one-third of what is now offered for exactly the same price in the First Edition, the Paper then being published only twice a week, in Numbers of 8 pages each, whereas it is now published SIX TIMES a week, in Numbers of exactly the same size, and at exactly the same price; making, therefore, three times as much labour, three times as much wages, three times the consumption of paper, types, ink, &c. and at least nine times as much supervision and responsibility. If this reasoning be accurate with regard to the First Edition at 8 Rupees, it applies still more forcibly to the Third Edition at 16, where, in regard to quantity in all the items above enumerated, there is six times the information given for only twice the original price, and the Engravings which cost a large sum monthly thrown gratuitously into the scale.

We hope we shall be pardoned for this digression, our only motive for which is a desire to set those right who may misconceive our object; to which we may add, that besides those sacrifices to public accommodation enumerated above, the establishment of the Reading Room and the outlay on the New Printing Office, &c. consequent on the present changes, will not be less on the whole than 20,000 Rupees, which cannot be returned to us by any increased Subscription that is likely to happen; but, having been liberally supported by the Public, we deem it our duty to make them participators in every additional pleasure and accommodation that such support will enable us to afford.

We return to the subject of General News, and give the following miscellaneous articles from the English Prints.

The Jesuits reviving their old practices.—Zurich, Sept. 28.—The Bible Committee of Berne, having, with the consent of the Bishop of Sitt, sent into the Canton of Vaud several thousand copies of Von Essen's translation of the New Testament—a translation approved by the Catholic Ecclesiastical authority—the Jesuits intercepted and burnt these copies. M. A. De Billeux, the Episcopal and Official Commissary at Puntar, addressed to the Cures of Leberberg a very remarkable Circular, of which the following is a copy:—

"All persons know that for some years the soi-distant Bible Societies have been distributing with great zeal copies of the Bible, and particularly of the New Testament; but those translations, which are circulated with such profusion, not only are not approved of by the Church, but are even found among the number of those which, printed at Basle, Geneva, and others places, appear to be intended only for those countries that are separated

from the Catholic Church. These abundant distributions of the Bible among the people, are of the greatest importance with regard to the dispositions of men's minds; and my duty obliges me to recal to your remembrance the principles which the Church has adopted, and the precepts which it has given for that purpose. The very disposition of the Bible Societies denotes in other respects the spirit by which they are animated; and this spirit is one of the motives for which the result of their labours is to be dreaded. Having received their birth in England, and propagated principally in Protestant countries, they present a union of men who have not the same views. In these Societies, English Bishops are found along with Socinians; Deists with Protestants; Mystics by the side of men indifferent to all religions—in short, Greeks, with some Catholic Priests. There are, besides, many men who, without being Members of the Society, favour these designs. What is to be expected from an Association so composed as this? Can any one believe that it will promote the cause of religion? The Holy Scriptures are a sacred depot, an inestimable treasure which God confided to his Church, and which the Church ought to secure against every kind of falsification. The children of the Church therefore ought to receive the Bible only from the hands of the mother herself, who alone can offer a guarantee for its authenticity. How can they, with confidence, receive those sacred books, from the hands of unknown men, who have neither the vocation nor the legitimate right to send them forth? By what right do those strangers distribute the Bible—that book which St. Peter says contains things difficult to be comprehended; respecting which learned men have raised discussions; and which, when subjected to the arbitrary interpretation of men, will become the source of endless disputes, schisms, and errors of every kind? There is still more ground for entertaining an apprehension of this kind, because, from the acknowledgments which the Societies in question make in the public journals, while they are distributing such an enormous quantity of Bibles, they have no other end in view than that of forming New Christians, and Christian Bibles, who have no other rule for their faith than the Bible explained by their own reason, and who reject all the power of the Church."—The Circular then gives an enumeration of the decisions of the Church relative to the reading of the Bible, from the Council of Trent to the Brief of the Pope addressed to the Bishop of Guesne.

New Material for Ladies' Bonnets.—Mr. Cobbett in his last Register has an article entitled Ladies' Bonnets. To the objection which he supposes will be started that he has nothing to do with female matters, he replies that "women like sober men"; and would "rather put up with a little age" than with intemperance in a younger man. "The case is this; several months ago, the Society of Arts (I think it is called,) which holds its sittings in Adelphi, in the Strand, London, received a Bonnet from Weatherfield, in the state of Connecticut, which is one of the United States of America. It was made by a Miss Woodhouse, a farmer's daughter, of that township. The Bonnet was found to excel in beauty those from Leghorn. This was declared by persons in the Leghorn-Bonnet trade, who estimated this Bonnet at fifty guineas or more. Mr. Thomas Hack, of Bankside in the Borough, a stranger to me, but a Member of the Society of Arts, wrote to me, some time in June, stating to me what had taken place with regard to the Bonnet. He said that he deemed it a matter of great public importance; that, before the Leghorn Bonnets were introduced here, there were between Barnet and Dunstable, inclusive, a hundred thousand women and girls, who earned good livings by making Bonnets from English straw; that since the introduction of Leghorn Bonnets, this manufacture had almost wholly ceased; that, if the materials of which Miss Woodhouse's Bonnet was made could, by any means, be grown in England, the benefit to the nation at large must be considerable, and to the women before mentioned very great indeed. The name of the grass, as sent by Miss Woodhouse, was, *Poa Patensis*, which was, I dare say, what some botanist had given to her; (but Mr. James Cobbett sent information that the grass was known in America by the name of the *Spear-grass*.) I think the same sort of grass grows in England; and I know that I had

at least 50 acres of it growing every year, and producing a tolerable crop in Long Island, on land many years laid down to pasture. An acre of ground, made very clean; quite free from other grass and from weeds, would produce spears for a great many bonnets. Perhaps for a thousand. This bonnet is, by the most competent judges, declared to surpass the Leghorn Bonnets. This Bonnet is declared to be worth fifty guineas. Our wives and daughters would soon have better for five; for, if this could be made by a farmer's daughter in America, to what perfection would not the thing be brought here? The Leghorn Bonnets are made of a small, tough straw. I have just examined one that cost three guineas, and compared with this American braid, or plait, it is much about what a piece of sheeting is to a piece of fine linen. I am sure I can by very thick sowing grow Rye Straw finer than the straw this Leghorn Bonnet is made of, and much finer too. This Connecticut farmer's daughter will have done more to serve us than has ever been done by all those, whose numberless names are found on the pension list. And yet, I believe, that the Society of Arts have voted her only the Silver Medal, worth, probably, about five dollars, or less than the price of a labouring man's week's work in Connecticut, when the Bonnet itself was, and is, worth fifty guineas."

Ladies' Bonnets.—(From the Weekly Register.)—I have now ascertained, that the American Grass, of which I was so desirous of obtaining some of the seed, is an English Grass. It is, in fact, what the farmers call the smooth-stalked meadow-grass. A gentleman brought me, a few days ago, a stalk and top of this grass, gathered in a field in Middlesex; and, upon comparing it with the grass from America, I find it to be the same. My son said, in his letter, that he was sure he had seen the same sort of grass in England; and well he might for, perhaps, a twentieth part of our hay consists of this very grass. Well, then, here are the facts. The Leghorn Bonnets are made of the straw of wheat, oats, rye and barley, and the American-Bonnet (finer still) is made of smooth-stalked meadow-grass. All the materials are in our hands; or may be, next year. Our soil produces them all; and now the question is, whether we have the ingenuity to turn them into bonnets. But the English farmer is generally many degrees more obstinate than a hog, and far more wedded to his tract than a millhorse. What are you to do in such a case? You can no more get him out of his tract than you can get an Addington or a Jenkinson out of place. It is of no more use to be angry with him than it is to be angry with your hair for being grey. A farmer, when the Suffolk ploughs were first taken to Botley, was asked, why he could not plough with a pair of horses as well as his neighbour. His answer was: "Ah! dam't! I a plow'd with your horses for vifty eers, and my vather did it before me." So that, to get this straw in a hurry will, perhaps, be no easy matter, though it is the straw of our own corn and grass!

Since I began this article, a gentleman has had the goodness to send me a piece of plat made of rye-straw, grown in Norfolk. This plat is finer than the finest of the Leghorn that I have seen, and even finer than the American! It is not so regularly woven and not of so bright a colour. But, it shall be hard indeed if we have not as pretty female fingers as the Italians and Americans; and, as to colour, that is a matter easily set to rights. This was, in all probability, rye-straw culled out of that of a ripe crop, which is not the way to get straw of a fine and lasting colour.

Notice.—The following notice, affixed against a tree in a garden at the head of St. Sidwell's, in Exeter, is said to be the production of one of the "knowing ones" of the Mayor's Court of that parish:—"Whoever is found of trespassing on these premises, by applying to Mr. —, St. Sidwell's shall on conviction receive one guinea reward."

Cheltenham.—About 20 years since, the number of houses in Cheltenham did not exceed 710, whilst the inhabitants amounted but to 2000. By the late Census, there were 2416 houses, and 13,389 inhabitants!

Blind Woman.—A blind woman preached on Sunday at the Wesleyan meeting, in this city; and attracted a large congregation.—*Exeter Paper.*

Thursday, April 25, 1822.

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TORY APOLOGIES FOR TORY OFFENCES.

Scotsman, October 13, 1821.

A man's writings, like his other actions, form part of his character. The literary assassin is known in spite of all his precautions. And he will find in the end, that the moral sense of his species is more than a match for either the money or countenance of party.—APHORISMS ON MAN.

Be our faults what they may,—and we have never considered ourselves immaculate—we do not think we can justly be charged with egotism. We have avoided, as much as possible, talking about ourselves; but there are occasions on which this sort of delicacy must be overcome; and the present seems to be one of these occasions. The Tories who, actuated by party, professional, and literary jealousy and apprehension, devised and carried on that system of personal abuse, which has become a disgrace to our city, were quite aware that the *SCOTSMAN* had furnished them neither with pretext nor precedent; but knowing that undoubted assertion often imposes on the weak, and misleads the indolent, they unflinchingly maintained that all which they did, or had done, was rendered necessary by the misdoings of the *SCOTSMAN*. This was their language, while apologizing for some of the worst offences of their more injudicious and violent partisans; it is more decidedly their language now, when, rendered desperate by the exposure of their chiefs, they would catch at a straw, or grasp at a shadow. But although we could still treat our malicious enemies with silent contempt, we have some well-meaning opponents whom it is right to undeceive,—friends, on whose account vindication is a duty,—and a cause at issue, which, from its importance to society, ought to be advocated at the expense of pride, ease, and all other personal considerations. There is also a party in the State—the Whigs of Scotland,—and a class of eminent men—the Whig lawyers of Edinburgh,—who, having been abused on our account, are entitled to justice at our hands.

The Whigs, it has been said, set our paper on foot for their own purposes; and the Whig-lawyers are often said to have employed the *SCOTSMAN* as a vehicle for praising themselves, and reporting their own speeches. Both assertions are utterly without foundation. The *SCOTSMAN* was from the beginning, and still is, entirely independent of the Whigs. Not one of them was consulted at or with respect to its commencement. None of them has, or ever had the slightest degree of pecuniary interest in it as proprietors, contributors, or conductors. None among them has, or ever had the slightest control over it, or the right even to give so much as an advice. And what is thus said of the Whigs generally, is affirmed still more decidedly and emphatically with respect to the *Whig Lawyers* of Edinburgh. They neither have praised nor can praise themselves in the *SCOTSMAN*, nor can they report a single speech of any one of their body in our columns. If they have been eulogised, their eulogies have been written—on principle, and from an admiration of talent and genius—by one who, speaking of them generally, *does not even owe them courtesy*; and he among them who has of late been most vilified, as connected with the *SCOTSMAN*, did, in point of fact, not only decline revising a speech of his own, which we thought it our duty to report, but refused to give an advice when asked on grounds that we considered as entitling us to make the request. To the merits of our publication, therefore, the Whigs can lay no claim, and for its demerits they ought not to be made responsible.

But, although the few individuals originally concerned with the *SCOTSMAN*, and they are now become fewer, always were, and still are independent of all parties, and all men, they never were indifferent to party, or the opinions of society. Generally speaking, they considered Whig and Constitutional doctrines as synonymous; and as far as Whig practice was consistent with the great principles of *English liberty*, they approved of the Whigs. For those, however, who were Whigs from vanity—who were oppositionists only in trifling matters, that they might play the game of Ministers more effectually in all affairs of consequence—and who dreaded contact with the people, either for the purpose of encouraging honest principles, or restraining dangerous passions, as they would contagion—we ever had the most thorough contempt. For mere men of the world, who take that course only which is to flatter their pride or promote their interests, without regard to the interests of society, whether

they be Whigs, Tories, or non-descripts, we never had any charity. Under this description Whigs may occasionally be comprehended; but as the profession of Whiggism has long ceased to be lucrative, the number of those who profess Whig principles from interested motives must be very small. Of those called Tories, however, we fear that there are few or no exception to the comprehending principle. Genuine Toryism, or an attachment to prerogative from *sentiment and prejudice*, is to be feared and watched, not hated; but judging from conduct, we inferred that Toryism was generally assumed as a cover for Machiavellian principles, by men who regarded only their own interests, and who considered the mass of society as a sort of property to be bought or sold—a sort of animals to be kicked and flattered, exactly as suited their own sinister purposes. These persons might not have conspired directly against the liberties of their country; but as the freedom that yet remained, and all liberty of discussion, obstructed their views, detected their abuses, and prevented the jobs and speculations on which they mainly depended, every honest and independent man was sure to be treated by them as a mortal foe. The great object of the *SCOTSMAN*, therefore, was to oppose the current, or rather torrent of corruption which threatened to bear down all that was free or worthy of regard in our institutions; to shew the public wherein the virtue of these institutions consisted; and to exhibit, clear of all art and mystification, the principles on which ultimately and certainly rested all public good. In prosecution of this design, law, politics, political economy, and literature, were anxiously attended to; and important questions in all these departments were discussed, if not with ability, at least with some care and with perfect independence. The prejudices of high and low, rich and poor, Whig and Tory, lawyer and radical, were attacked with equal freedom. Lord JOHN RUSSELL was criticised, and praised or blamed as freely as Dr. CHAMBERS; and the erroneous views of the people with respect to population, the monetary and cottage systems, religious toleration, compulsory charity, and many other important subjects, were exposed and combated as decidedly as their general rights were advocated.

But the grand charge against us is, that our personalities rendered personal attacks on the other side unavoidable. Here again our enemies are as unfounded in fact, as they are profligate in their sentiments. Dependant on no party, or set of men, our guilt could have justified personal attacks on nobody but ourselves; but it will be no difficult task, we think, to establish a degree of innocence in this respect, not often paralleled in the case of any Journal which, for an equal period, has taken nearly an equal range in political and literary discussion.—From the commencement of our labours, every paragraph of original matter inserted in this Paper with our knowledge and approbation has been written by some known individual willing to acknowledge it, and ready (not to shoot an injured party through the head,) but either to vindicate what he had done upon fair principles, or, if misled or misinformed, to make suitable reparation. We have set up no printer or compositor, with the title of *Editor*, to intercept odium, or screen us from vengeance. And from first to last we have deprecated and avoided personalities, that is, attacks upon individuals on account of personal appearance, or of conduct, habits, connexions, or circumstances affecting private life. As to public, that is, literary and political conduct, we have always held that to be *public property*. But even as to public conduct we have never blamed individuals but for cause shewn. We have never censured without stating for what: And our attacks—if such they are to be called—consisted, not in calling names, or giving nicknames, or throwing out injurious hints or allusions, or in reiterating the same piece of stale satire or falsehood—but in portraying or characterising the public acts of public men, and of men filling, or aspiring to fill responsible offices or situations. Thus, after shewing that Burgh Councillors were neither elected by the inhabitants nor accountable to them, we have insisted, that those who took office, and exercised their powers in opposition to the wishes of the citizens, were a close junto with views of their own. We have said also, that extravagant salaries, and political sales, were disgraceful to the parties concerned, and injurious to the country; that persons who threatened others with loss of business solely because they would express their own opi-

nion on the question of burgh reform were vindictive, illiberal, and oppressive; that a fabricator of false documents, for a bad purpose, or for no adequate purpose, was not deserving of confidence; and that the protectors of jobs and speculators were any thing but friends to justice. We have said all this; and when instances occurred of such public evils, we have exposed them. But if this be personal, it is that sort of personality, which, so far from being culpable, is, in a high degree, patriotic and praiseworthy.—This however, it may be said, is dealing in generalities: And so it is. But we are equally willing to come to particulars: For that purpose we have run over the contents of our four completed volumes; but, although our index-maker was left to the freedom of his own will, and executed his task, we believe, with perfect impartiality, we can find nothing to justify the accusation which has been brought against us.

The first article that struck us as having an air of personality was one "on the Bankers of Edinburgh;" but, on perusal, we found it related entirely to their *public conduct*, with this especial caveat, "that in *private life* they are gentlemanlike and honourable men." The next related to an influential Baronet of that profession; but then it was founded on his own letters, given at length, in which he "*candidly*" threatens two deacons with his "*personal enmity*" if they did not vote for his friend in a parliamentary election. This was obviously a breach of the privileges of Parliament, and the Baronet is probably indebted to the *indulgence* of the so much abused Whigs for escaping a severe penalty. Our reprehension, in all events, was exceedingly mild for the public offence of which he was guilty; and we beg it to be observed, that we stated at the time, "that we cherished no personal hostility against him; that his general mildness and benevolence were well known; and that he was not aware of the wounds he had inflicted on his own character." Contrast this with the terms in which Mr. STUART—a gentleman not less respectable or useful than the worthy Baronet, and of a family certainly as ancient and honourable—was spoken of by the most favoured Tory print that ever appeared in Scotland!

The article which next met our eye in the index, is one entitled "Provost MACKENZIE and the SCOTSMAN." That gentleman had, at a meeting of the Merchant Company, *openly assailed the veracity and respectability of our Journal*; and the revenge we took was to shew, from parliamentary documents, that our statements were right and the Provost's wrong!—There, too, we mention, that it had been our aim, from the beginning, "to avoid all personalities and quarrels with individuals; appealing with confidence to every candid reader, whether we had not displayed as much forbearance as it was possible for any professed enemies of jobbing, abuses, and corruption to do? Or whether we had ever prostituted our Journal to attack private individuals, or even magistrates on account of *private conduct*?" As to public conduct, (we there add,) or the administration by Magistrates of the common good, that it is a different matter. They act *for the public, and to the public*, and if not by law, at least morally, and at the bar of the public opinion, *they must be accountable*. We have never attempted to make Magistrates answerable for any but *their own acts*; nor have we employed any weapons but those which *facts and fair reasoning* placed within our reach."—And by this we still abide.

What came next before us were the articles on Mr. (now Professor) Wilson. On the appearance of the *Chaldee Manuscript*, it will be remembered, we refrained from giving names, or making, what would have been perfectly justifiable on general grounds, any personal attack on its authors. We merely said, "that we can neither approve of the taste nor the feelings of him, who for the sake of a coarse joke, or a pointed saying, shall condescend to feed the malignity of our nature, by exhibiting, or endeavouring to exhibit, great, and good, and worthy characters, in a ridiculous light; much less can we think it pardonable to characterise any one publicly by his personal defects, or to trifle with his foibles or peculiarities." This we are ready to allow was less than we ought to have done; but it sufficiently marked our disapprobation; and, from that time downwards, no notice was taken of BLACKWOOD'S monthly repository of malice, obscenity, balderdash, and scandal, until after a *most virulent and brutal attack* was made upon the *Editor of this Journal*, and a friend of his, known to be a frequent contributor. Then, but not till

then, the authors of the magazine were denounced as using—"expressions familiar to those only who have been fit associates of the most depraved and worthless characters." And having found it necessary to do this in reference to an article of which Mr. WILSON was the *acknowledged author*, could we do less than object to his being appointed to fill the Chair of *Moral Philosophy*, as successor to Mr. DUGALD STEWART and Dr. THOMAS BROWN? The objections were personal, no doubt, but they were founded on *specific facts stated upon evidence*, relevant to the occasion, and which, in such a case, it would have been criminal to suppress. "Those who offer to superintend the studies, and to give a stimulus and direction to the genius of the aspiring and select youth of the country—of our future legislators, clergy, and judges,—invite a severe scrutiny of their qualifications for the fit discharge of so important a duty." On these public grounds the statement of the charges against Mr. WILSON was rested at the time; and we still think that a fair regard for the honour of our University and the interests of literature not only justified, but called for our statements. But, at any rate, there were personal reasons, not concealed from any one, but proclaimed to the public, to warrant every article which then appeared, on the fair principles of *retaliation*: so that in no view of the matter can this affair of Mr. WILSON be adduced as a precedent for *unprovoked and unjustifiable abuse*, far less as a pretext for general and systematic vilification.

Having disposed of these cases, we trust in a satisfactory manner, our Indices present nothing else to us which seems particularly deserving of notice except that we did endeavour, to throw back on the Most Noble the Marquis of LOTHIAN the vulgar "*rap*" which he thought he had given us at the head of his regiment of militia. We are under no apprehension, that any of sane judgment can believe, that the articles alluded to are at all of the nature, or could in any degree warrant or justify such abuse as we have seen issue, *avowedly upon system*, from the Tory press. Words may have dropped from our pens in the heat of composition, and under excited feelings, of which our cool judgment could not approve: and objectionable paragraphs, in the hurry in which all newspapers must sometimes be got up, may have escaped our vigilance; but it is impossible for any friend or enemy of ours, to dislike the giving of pain unnecessarily or unjustifiably,—to abhor detraction—or to detest scurrility and abuse, more strongly or cordially than we do; and nothing could mortify us more deeply than to convince us that we had really done any thing at all approaching to the system we reprobate. We repeat, that our attacks have been directed against the public acts of public men, and upon grounds and principles stated, and applied, in each case, as tests of the conduct that we censured. We have said, for instance, that, if parliamentary reports were correct, the Duke of MONTROSE employed unconstitutional language, in declaring, that he would never recognise her late Majesty as his *Queen*; and that Minister acted unconstitutionally and mischievously in advising the dismissal of Earl FITZWILLIAM, Lord FIFE, and Sir ROBERT WILSON. But we smile at those who call this *personality*, and hold it up as being exactly of the same die with the abuse of Mr. CRANSTOUN and Mr. THOMSON, who carry retired habits to an extreme, and the long, continued and malignant attacks on Mr. NAPIER, a gentleman who has for many years been devoted to undertakings far removed from party politics, and who never took part in the business of a public meeting in his life. We are willing to leave it with the LORD ADVOCATE, SOLICITOR GENERAL, SIR WALTER SCOTT, and the LORD PROVOST, to say whether we could not have twitted, ridiculed, and abused them and their relatives *personally*; and whether we ever have done so, in the style in which Messrs CLERK, MURRAY, STUART, and many others, with their relatives and friends, have been vilified in the very Journal in which our great law officers had a pecuniary interest? But why should we say more? The candid must already be satisfied; the uncandid, never. There are many, we are aware, who will condemn us, do what we will—to whom boldness is violence—temperance, fear; and truth, however necessary and salutary, libel; but these are persons for whom we do not write, and with whom we can have no sympathy or community of feeling. If we could make the wise and the good our friends, we might well reconcile our minds to the enmity of the rest of our species.

MISCELLANEOUS.

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Reply to Carnaticus.

OBSERVATIONS ON THE SUGGESTIONS OF CARNATICUS
ON THE CONVERSION OF THE HINDUS.

To the Editor of the Asiatic Journal.

SIR,

Your correspondent *Carnaticus* is labouring to attract public attention to the policy of the British Government in India, regarding a point which will be allowed on all hands to be of great importance, the consequences which are likely to result from Missionary exertions. He thinks that our present system requires revival; but the course of reasoning he has employed appears to me to be very superficial and self-contradictory, and altogether inadequate to the height of this great argument.

As *Carnaticus* is anonymous, nothing personal can be intended by me. But I may be allowed to notice the circumstances under which he makes his attack. They are not those of a person pledging his own character for the truth of his allegations, but of a foe in ambush, flinging out insinuations and broad accusations, not only against the missionaries and their friends, but also, by a general comparison implicating the moral character of the British nation. Now, Sir, a logical opinion can be correctly judged of only by a disquisition of its proper merits, but a question in which moral character is involved cannot possibly be decided if the character of the witness be kept out of sight. Why therefore should not *Carnaticus* tell us who it is that thinks thus and thus, and wishes to be heard in the promulgation of his ideas. By declaring himself, he would obviate a great multitude of very unfavourable impressions; he should consider that the public is totally unacquainted with the moral character of the person who thus steps forward to instruct them, and with the opportunities he may have had of forming correct opinions upon the subject. Although he himself may find it convenient to forget that no wise man can listen to anonymous evidence, it will be otherwise with his readers; if, therefore, he is conscious of rectitude of motive in what he advances, he should enforce it by the publication of his name.

What, unless we are made acquainted with his respectability, must we think of a writer, who does not deign to take the slightest notice of the strong, I had almost said the conclusive evidence which appears against him, and who continues to reiterate the praises of the Hindus in direct opposition to the confessions of the Hindus themselves? Bengalensis has in vain referred to the testimony of Ram Mohun Roy, a highly respectable and a learned Brahmin: I very much suspect, therefore, from this total disregard of evidence, as well as from other circumstances, that *Carnaticus* is predetermined to hold upon this subject a certain set of notions. Let it be always remembered, that a lack of evidence in favour of his preconceived opinions, added to a determination to proceed, induced Gibbon to make those partial falsifications of the testimony of the Christian fathers, which sufficiently prove, that had Gibbon beheld miracles, or one risen from the dead, he would not have believed. I consider, therefore, that any person attempting to make an elaborate reply to the suggestions of *Carnaticus* would be employing himself to little purpose.

But what effect does this nameless calumniator of the Missionaries hope to produce, by the assertions which he dares not, as it appears, authenticate by his name? Does he expect that the Legislature may be induced to alter their policy, and exchange the humane and liberal, and truly noble system, by which British India is at present so happily governed, for some scheme of his own invention, and of which it is possible that at the end of twenty years he may have the honour of being the only advocate? Or does he suppose that he shall be able to dissuade from the exertion of their benevolence the mistaken persons who support the cause of missions? Does he imagine that there is a person of this description, who has not well weighed the merits of the case? Allow me to repeat, that it is absolutely indispensable that *Carnaticus*, if he expects to be attended to, should produce his name; for since his assertions, as far as relate to Protestant Missionaries and their translations of the Scriptures, are contradicted throughout by the gravest and most ample testimony, they ought to be supported by a correspondent balancing weight of evidence.

To the imputation of unworthy motives, and low mercenary hypothesis, which he wishes to charge upon the Missionaries, I shall answer nothing. I can only express my sorrow that *Carnaticus* appears so little capable of appreciating the motives of a Swartz or of a Carey. To the awful tribunal of the moral Governor of the universe, whose unerring observation is continually over all the creatures of his power, we must leave our friends the Missionaries, as well as every accuser of the brethren; both of whom must ultimately render up, before the assembled universe without any subterfuge, the true account of all their actions.

I might proceed to point out to your readers, that every argument *Carnaticus* has produced is most deplorably nugatory; such a course, however, is totally needless: for who that has passed the years of puer-

lity need be told, that the failure of Muhammadans and Roman Catholics, who attempted to convert by the sword or faggot, cannot possibly apply to those who use no other means than persuasion; that where a pure system of morals has failed to reform a degraded and polluted one, the patron and deifier of every vicious propensity cannot be supposed likely to succeed; and that because Hindoism idolizes the debauched passions of our nature, because it hallows sensuality, murder, and lying, it does not therefore follow that Christianity regards those crimes with any other aspect than that of unmingled abhorrence?

One argument which this writer employs, I suspect, from its perpetual recurrence, he considers of vast and unanswerable efficacy; viz. the lamentable fact that in this Christian country, where all have the means of instruction, there are numbers who live totally destitute of moral law or feeling. But who are they who do so? Are they persons really influenced by the hopes or motives of Christianity? Have they derived their vicious inclinations and courses from the Bible? Do they find in that sacred book any indulgence from which to derive encouragement in their crimes? No such thing: they are professors of Christianity no further than the mere denomination, because it is the custom of the country: and I will venture to assert, that those guilty of intoxication and other immoral propensities, in every station of life, in private as well as public, in the gilded circles of opulence as well as in the lowest haunts of poverty, will be found, almost without exception, to be a sort of atheists. Is it half so probable, that the drunkard, the lewd, the dishonest, or the slanderer, let their professions be what they may, will be found amongst those who believe in the moral responsibility of our nature, as amongst those who imagine the universe to be without a meaning or a moral, at least without any which man, however painfully interested, can understand?

To my poor apprehensions there appears a vast and essential difference between a religion which prescribes vice as an act of religious worship, or a pitiless philosophy which has for ages witnessed with indifference and selfish contempt the awful triumphs of a licentious and cruel superstition over all that is valuable in human nature, as exhibited in scenes of the most awful barbarity, and baseness, and misery; and a religion, which not only condemns vice in all its circumstances throughout the universe, under the most tremendous penalties, but which likewise summons all the capacities of its votaries against the superstitions and vices that oppress their fellow-men.

The boldness of your correspondent in many of his assertions is remarkable. With what feelings will our Oriental Linguists peruse the following passage? "Independently of the great difficulty of learning the Gentoos language, the Sanskrit, Malabar, Tamul, and others, each of these languages maintains, in almost every province, so many different idioms, interpretations and meanings, that we may as well think of colouring with a little indigo the whole of the waters of Malabar, by mixing it in the sea at Bombay, as to render intelligible, or even manageable, any composition of ours in any of their most precise languages." p. 226, No. 69.—Indeed! the Sanskrit, Tamul, Malabar, &c. are such queer, indescribable, and unintelligible languages, that, in fact, they are no languages; or, in other words, they are incapable of conveying the meaning of any English composition; which is all one as to say, that any ideas that may be conveyed in English, cannot be conveyed in Sanskrit &c.; so that the people who can use no other language, exhibit to an Englishman the odd phenomenon of being without any language at all. I can readily believe, however, that *Carnaticus* himself has found these languages very unmanageable. In the next column he asserts, that our best Asiatic scholars would be incapable of delivering an ordinary message in these tongues; and that, if I understand him right, because each has many different interpretations and meanings in different places, so that what signifies chalk in one place signifies cheese in another: a valuable piece of information, of which our Oriental Colleges are probably not aware.

Carnaticus appears to consider, that whatever labour or money are expended on the instruction of the Hindus, might be better employed at home. But, let me ask him, what corner of the British Isles is that where efforts are not made to instruct and train up the population in habits of industry and virtue? If, however, there are persons to whom the means of instruction are offered, who reject them with the disdain of infidelity; if there are persons who will prefer the paths of debauchery, I have only to observe, that Christianity is not a compulsory system. The civil law, it is true, both may and ought to enforce the observance of outward decency; and *Carnaticus* would much more profitably employ his zeal by directing its penalties against the crimes he appears so plentifully to witness, than by attempting to hinder the moral instruction which Christianity will infallibly convey to the benighted heathen mind. What! shall instruction be withheld from the Hindu, because the abandoned profligate of the street, and the atheistical philosopher refuse it? What! shall we argue that the Hindu is an innocent and moral creature, and for that very reason withhold the blessings of Christianity? What pretension should we ourselves have to the Christian denomination; if we were to suffer this innocent and moral race to be looking forward to a

state of sensuality or of annihilation; as the best hope futurity can present? Allowing for the sake of argument, that the Hindus are moral, can there be any thing in the range of human misery more distressing to the Christian mind, than the case of multitudes of innocent and moral beings subjected, by the vilest priestcraft, to the liability of expulsion from all the privileges and charities of society, and notwithstanding all their virtues, degraded in the estimation of their countrymen below the vilest of the vile; simply for the omission of some senseless rite, or for having contracted some imaginary impurity?

Carnaticus has also turned his attention to Ireland: and here he expects much amendment of the superstitious practices of the vulgar, from the interference of the higher orders of Catholics, who, he also tells us, pay no regard to public worship. Parliament is to assist them by passing, I suppose, certain acts, prohibiting people from thinking thus and thus. It does not appear whether the use of images is one of the items concerning which vulgar notions are to be abolished; if it be, I, for my part, can see no essential difference between the worship paid by the vulgar to the element of the image, and that which is offered to any being the image may resemble. Even supposing the ignorant Catholic should be induced to regard his image as merely assisting his mind in the exercise of devotion, still, unless it could impart some adequate impression of the glories infinite of Deity, and I call heaven and earth to witness that it cannot, the moral benefit, I fear, would be but small; it might satisfy Carnaticus, but not Him, who regards things and not names. The baleful malady of idolatry requires not a covering, but a cure; and if any means could be supposed likely to succeed, I affirm that experience has shewn they are the means which are employed by the Hibernian Society.

I shall now refrain from further remarks on Carnaticus and his reasonings, until he publishes his name; and shall conclude my letter with the eight following queries:

1. What may we regard as the probable effects of the tenets of Hindoism on the human mind and character, both separately and jointly, vulgarly and philosophically?
2. What moral conduct do the Hindus attribute to their gods?
3. By what offences are their gods supposed to be displeased, and what are the means of expiation?
4. Have their superstitious practices any, and what, resemblance to those observed in ancient Pagan, or modern Popish Europe?
5. Do they observe fantastic, jovial, religious processions, and cruel murderous rites?
6. What may we gather from the various anecdotes related by travellers, and the opinions they have formed concerning the Hindu character—always bearing in mind, as far as we can ascertain it, the state of moral feeling in the witness himself, as exemplified both in his conduct and his opinions?
7. Do we find the Hindus an innocent people in our courts of justice?
8. Are they remarkable for their veracity in daily life or on oath? What is the opinion of British Magistrates on this point; and what is the sum of the reports laid before the British Parliament?

Sept. 27, 1821.

CIVIS.

Salaries.—In the reign of EDWARD III. the Lord Chief Justice of the King's Bench had a salary of no more than 66l. 13s. 4d. per annum, and the ordinary Judges of that Bench and of the Common Pleas had only 40l. each per annum. The annual allowance of EDWARD the Fourth's Confessor was higher: it was 69l. 10s. 6d. In the year 1573 Queen ELIZABETH created the Earl of SHREWSBURY Earl Marshal of England during life, with a salary of 20l. per ann. Her secretary for the French tongue, THOMAS EDMONDS, Esq. was treated more generously: his salary was 66l. 13s. 4d.; and the same with that of the Chief Justice.

Infatuation.—In the early part of the reign of George II., the footman of a lady of quality, under the absurd infatuation of a dream, disposed of the savings of the last 20 years of his life in two lottery tickets, which proving blanks, after a few days he put an end to his life.—In his box was found the following plan of the manner in which he would spend the 5000l. prize, which his mistress preserved as a curiosity:—"As soon as I have received the money, I will marry Grace Towers, but as she has been cross and coy, I will use her as a servant. Every morning she shall get me a mug of strong beer, with a toast, nutmeg, and sugar in it; then I will sleep till ten, after which I will have a large sack posset. My dinner shall be on table by one, and never without a good pudding. I will have a stock of wine and brandy laid in. About five in the afternoon I will have tarts and jellies, and a gallon bowl of punch; at ten, a hot supper of two dishes. If I am in a good humour, and Grace behaves herself she shall sit down with me.—To bed about twelve."

Reviewers Reviewed.

THE PHILOSOPHY OF CONTEMPORARY CRITICISM.

No. XV.

Retrospective Review, No. 7.

The last number of the Retrospective Review, appears by no means inferior, either for the interest or the variety of its contents, to any of its predecessors. In the poetical department it is particularly rich. The splendid papers on the poetical literature of Spain, and on the early English Drama, are here continued; and Leonard Lawrence's Arnalte and Lucenda, Davenport's King John and Matilda, and Colonel R. Lovelace's Lucasta, fill up the measure of its poetical attractions.

Nor are the prosaic contents less varied and inviting. Ascham's Toxophilus has almost persuaded us to convert our grey goose quill to other than literary purposes. Andrew Fletcher was a man after our own heart; and we have no feeling in common with that individual whose breast does not glow with the fervour of a generous indignation at the recital of the oppressions of the English Government, and not less disgraceful dissensions of the divided Welsh, as depicted in the spirited article on the Gwedir History. Added to these, "that most perfect piece of ante-biography," the life of Benvenuto Cellini, and the prose works of the immortal Dryden, complete the contents of this most entertaining Miscellany.

Mais commençons au commencement. The first article is in prose; LA VITA DE BENVENUTO CELLINI. This distinguished artist, the son of an architect and engineer, and one of the court-musicians of the Roman Pontiff, was born on All-Saint's Day, in the first year of the 16th century, at a period when the irregularities of the human passions were only partially repressed by law, and the angular projections of individual character were not worn down by the influence of correct manners. Notwithstanding the passionate desire of his father that our hero should become the first flute player in the world, he was, to his great delight, released from musical thralldom, at the age of thirteen, and allowed to learn the trade, or rather, as the business then was considered, the profession* of a goldsmith. We regret that we are unable to follow him through all the varying scenes of his life—his trouble and his joy. Suffice it that he distinguished himself among his contemporaries, at the same time as an artist, a musician, a poet, and a soldier; and having enjoyed the intimacy of popes, cardinals, and sovereign princes—and having experienced the luxuries of a court, and the privations of a dungeon, he died at Paris on the 13th of February, 1570, in the 70th year of his age. We cannot, however, conclude our notice, without expressing our surprise, that, from the ante-biography of an artist, the friend of Michael Angelo, and Giulio Romano, the writer should have been either unable, or unwilling to extract any anecdotes relative to these, his most illustrious contemporaries.

The next article is a paper on the POETICAL LITERATURE OF SPAIN, equally remarkable for the learning, taste, and facility of versification, which so eminently distinguish its reputed author. A brief analysis, such as we could afford, of a subject so extensive and interesting as this—omitting, too, as of necessity we should be compelled to do, the beautiful poetical illustrations of the author's opinions, would be worse than useless. Instead of raising the curiosity it would excite the disgust of the reader; and we are compelled, however reluctantly, referring our readers to the original work, to pass on to the consideration of the next article.

The third article is a review of the prose works and dedications of JOHN DRYDEN; in which the writer endeavours to elevate his author above the established models of the days of Queen Anne. We do not blame this endeavour, however opposed to the "f idols of our theatre," or in other words to the prejudices of our education. Discussion is the only way by which we can reasonably hope to arrive at truth. A blind admiration of the "deeds of days of old," whether literary, scientific, or purely physical, is—we assert it without fear of contradiction—one of the most formidable obstacles in the way of improvement. Yet, although we admit that *vixere fortes ante Agamemnona*—and although we are ready with the reviewer, to exclaim against the monopoly which Addison exercises, (to the exclusion of some writers, who deserve, perhaps almost) an equal share of the public attention) we cannot so easily acknowledge ourselves converts to his opinion of Dryden's merit.† However, "*quod homines tot sententia*;" as we lay no claim to literary infallibility, (in this respect differing from most contemporary critics) we are willing to confess that, forming our judgment, as we have done, from the *subjecta materia*, from the extracts before us, we are (*ceteris paribus*,) far more likely to be in error, than a person with the author's complete works upon his table.

* See the Retrospective Review, vol. 4, p. 4.

† See Lord Bacon's "Novum Organum," lib. 1, sec. 2.

‡ His excellency is well and elegantly characterized in a beautiful passage, p. 56, 57.

Thursday, April 25, 1822.

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Article fourth, presents an account, with a few extracts, from "A small Treatise betwixt ARWATER AND LODOWICK;" a little tract, whose principal, if not only merit, is its extreme rarity. It may perhaps be necessary to throw a *sup* to readers of all classes; and the "wandering vice-president of the Roxburghers" (a constant reader by the way, and it is not improbable, *si fame credis*, a contributor to the Retrospective) from whose singular tome we made such copious extracts in our last supplement, will probably set more value by this, than by the other more entertaining and more popular articles. A few spirited lines occur, and only a few; and these have been transplanted into the pages of the Review.

The subject of the fifth article is the "SCHOOL OF SNOOTING," a production of that delightful author, Roger Ascham; the tutor of Queen Elizabeth and of Lady Jane Grey, and the friend of Lord Burleigh, Lord Walsingham, and all, or nearly all, the illustrious characters of that interesting period. He was one of the first founders of a true English style of prose composition, and one of the most respectable and useful of our scholars. He was amongst the first to reject the use of foreign words and idioms; a fashion, which in the reign of Henry the Eighth had become very prevalent; so that the authors of that day, by "using strange wordes, as Latine, Frenche, and Italian, did make all the things darke and harde." But Ascham's mind was too patriotic to think that his native tongue could be improved by this unnatural admixture of foreign phrases; for as he expressed it, "if you put malvesye and sacke, redde wyne and white, ale and beere, and al into one pot, you shall make a drinke not easie to be known nor yet holosome for the bodye." As a scholar he was acute, learned, and laborious; attached to literature from his earliest years, pursuing it with honour to himself, and with benefit to posterity, to the termination of his life.

There are many books, both in prose and poetry, which cannot be considered as worth reprinting, but which yet contain much that is worth preservation, which are not likely to be read, but the reading of which would be very profitable. Of this class—a class in a particular manner deserving the attention of a Retrospective Reviewer, whom we would have.

Apis matine
More madoque
Orata carpentem Thyma par laborem
Plurimum.

Is the TRAGEDY OF KING JOHN AND MATILDA. This poem is characterised as having its absurdities, and perhaps more than usual share of wildness, and unsmoothness; but passages and scenes occur, which the Reviewer has been careful to extract, of great beauty; passages well worthy the attention of the reader. It is stated in the dedication to have passed the stage with general applause, though, as Andrew Pennycook, the publisher, states, it does not appear in its ancient and full glory; a piece of information for which the Reviewer gives him implicit credit, and he deserves it, for in truth the text is exceedingly corrupt. The Reviewer has hazarded a few emendations, and expresses his opinion that several defects observable in the metre, are to be ascribed to the said Andrew, and not to the author.

The seventh, one of the finest articles in the present number, is an account of the political works ANDREW FLETCHER. We have heard it attributed to Hazlitt; but we think it, though quite as forcible, yet more moderate and (absit invidia) more scholarlike and gentlemanly, than that popular author's usual style of writing. Be he, however, who he will, it is quite evident, as sturdy old Samuel Johnson used to say, that "the dog is a whig;" or, at all events, that he is no Tory. Andrew Fletcher of Saltoun, M.P. for the country of Lothian, was a steady and ardent rather than a discreet patriot. He was a steady assertor of the liberties of the people: and as he believed so he openly asserted that ambition was natural to princes, and that princes should have no power but that of doing good. The same principle led him to oppose king Charles, invade king James, and object to the giving of so much power to king William the third, under whom, though one of those illustrious refugees who concurred the glorious revolution of 1688, he would never serve. Fletcher used to say, with Cromwell and Milton, that the trappings of a monarchy and a great aristocracy would patch up a very clever little republic. Being in company one day with the witty Dr. Pitcairn, the conversation turned upon a person of learning, whose history was not distinctly known. "I know the man well," said Fletcher, "he was hereditary Professor of Divinity at Hamburg." "Hereditary Professor," said Pitcairn, with a laugh of astonishment and derision; "yes, Doctor," replied Fletcher; "hereditary professor of Divinity; what think you of an hereditary king?" This anecdote exhibits the character of the man to a hair; a character which he supports through the whole of his works.

We have said so much of the preceding articles, that we have hardly left ourselves room to notice the three remaining papers in this number. The LUCASTA of that elegant and accomplished Cavalier, Colonel Richard Lovelace, parts 1. and 2, from the subject of the eighth article.

* Roy. T. F. Dibdin, see his Tour.

The history of his misfortune, and of his melancholy end, are well known to every one conversant in the poetical history of the times; but the Reviewer indulges the pleasing hope that a curate Anthony à Wood, has somewhat exaggerated his misery; or, born in some measure misinformed. For his reasons, which appear to us conclusive, we must refer our readers to the article itself, page 118 in note.

The ninth article is an account of the celebrated History of the Gwedir Family by Sir John Wynn, (and not Wynne, as erroneously spelt;) "a gentleman," says the Reviewer, adopting some of his own words, "to whom this country is much beholden; preferring nothing more than the honour thereof, which he carefully raketh out of the ashes of oblivion in searching, quoting, and copying, to his great chardge, all the ancient records he can come by." This is, indeed, one of the best written, and most interesting articles in the present number; and, unless we greatly mistake, we recognize in it the classic hand of a favourite contributor. If our conjecture be right, its greatest praise will be to say, that it is little, if at all, inferior to his admired Excursion in the Monthly Magazine. We abstain from any analysis of its soul-stirring contents; not only on account of the great length to which this notice has already been extended, but because the paper before us should be read as a whole, and any abridgement, or the omission of any part of it, would be an injury to the author.

The only remaining article, is, as we have already noticed, a continuation of the series of Essays upon the English Drama. The author under consideration in this number, is that "pure, elemental wit," the wild and eccentric Christopher Marlow. The Reviewer has successfully vindicated his memory from the charges of atheism and blasphemy; but it cannot be denied that he was, at the least, an immoral and a vicious man. But it is of his literary character alone, that we wish here to speak; and without doubt, his was the greatest name on the theatrical roll, before Shakespeare. The extracts from his dramatic works fully justify this encomium; and perhaps were we to select any two scenes as more poetical and more beautiful than the rest, our choice would fall upon that from Edward the Second, at p. 162, and that from Faustus, at p. 169.

In conclusion, we have to repeat our sincere commendation, both of the design and execution of this work, and with great confidence recommend it to our readers.

Researches in India.

Scientific Researches and Discoveries of M. L. Delatour, Naturalist to the French King, in India.—Extracted from a Letter, dated Cottalam, June 18, 1820.

I have been near three months traversing the south of the Peninsula. Among other parts, I visited the kingdom of Tanjore, where the lands are rich from cultivation and from the fertilizing inundations of the river Colram. It is one of the most productive countries in the peninsula, and well peopled; the villages stand thick and are of considerable extent; the bazars or markets are well supplied and the people live pretty much at their ease. The principal article for exportation is rice, where-with they supply the Isle of Ceylon and the markets of Pondicherry and Madras; they export it also to the Isles of France and Bourbon; the ports are Karikal, Nagoor and Trinquebar.

The English resident, Colonel Blackburn, presented me to the Rajah, who gave me a kind reception. The education of this prince was superintended by an European; much of his time is devoted to scientific studies, especially chemistry and mechanics.

From Tanjore I repaired into the country of Tondimene, a wild territory covered with wood and waste ground; I spent some time in it. It is perhaps the only region in India subject to British influence, where the chief has no tribute to pay, and retains the government of his territory in a kind of independence. The resident of Tanjore has a superintending power, but it is rarely shewn or exerted, as this little sovereign is not rich, nor is his country well peopled.

Formerly the inhabitants were addicted to robbing and pillaging, and the name *coleris* whereby they are known, signifies robbers in their language. The young rajah, to whom I had a recommendation from Colonel Blackburn, and who received me very graciously, has put a stop to those predatory practices, so that travelling is no longer dangerous; it is well, however, to be armed and on one's guard. In this country I added to my collections a number of new articles in zoology and botany.

At length I visited the district of Madura, interesting from its fine monuments of antiquity, and from its plantations of the cotton tree. Thence I proceeded to the heights of Cottalam, which form a part of the Gattes or Gatts. These heights, which lie about forty miles NNW. from Cape Comorin, enjoy a share of the productions of the two coasts of Malabar and Coromandel; they feel also the influence of the two monsoons; the soil is very rich, watered and refreshed a great part of the year by mists and small showers; hence it yields vegetables in considerable quantities and the greatest varieties; numerous brooks that often present beautiful cascades are to be seen in all directions.

In my passage over these mountains, I noticed several kinds of trees of large dimensions, that would be useful in building timber and joiners work, also certain others with wood valuable from its beauty, oft bearing excellent fruits and productions. As these would be a capital acquisition for our colonies, I exerted my utmost endeavours to procure some live plants, for but a small number had ripe grains or seeds, and experience has shewn that seeds do not always afford sufficient means for promoting propagation.

I scarcely could flatter myself with the hopes of succeeding; the country was mountainous, uninhabited and destitute of roads, it abounded also in tigers and bears; but surpassing my hopes, I have secured more than a hundred and fifty young plants in vessels filled with earth, to be sent to Pondicherry. They include forty-four species, of which more than thirty are of large trees, most of them unknown in Europe; this collection, therefore, will be interesting for science as well as for commodities to be manufactured.

Among other live plants and shoots of trees, are the following: *Dalbergia lanceolaria*, to which the Cingalese or natives of Ceylon, have given the name of Nudow Gaha; its wood takes the polish of ivory, and is hardly to be matched for beauty. *Rottera Tinctoria*, a shrub producing fruits from which a fine orange colour is extracted. *Valeria Indica*, a tree which supplies a resinous matter resembling gum copal. *Oldenlandia Umbellata*, an herbaceous plant. Its roots supply the beautiful red colour with which the Indians dye their stuffs. Also grains or seeds of the tallipot, a magnificent species of the palm tree; the *diospyros ebenaster*, ebony; another species of the *diospyros* with a magnificent wood veined black and white, and known at Ceylon by the name of calamander; also several species of mimosa. Among the trees of this last genus, I have distinguished one, which, in addition to its thorns, two inches in length, is armed with others shaped like cat's claws. Its branches spread horizontally; it would be easy to construct with them, in cultivated lands, a formidable defence against men and animals; they would, indeed, form an adequate protection, as a thick set hedge against the savage tribes, in colonies planted among them. The most satisfactory accounts have been received respecting the collections forwarded to the Isle of Bourbon.

State of Ireland.

(From an Irish Journal, the Dublin Evening Post.)

It may be worth while to inquire into the cause why that refractory spirit, which is exhibited in the County of Limerick, could not hitherto be thoroughly subdued by the Penal Law, which has been found all potent in other Districts, even in the Barony of Middlethird, in the County of Tipperary.

The vulgar and coarse mode of considering the question is, we are quite aware, to lay all the blame upon the ferocious habits of the Peasantry—to describe them as a lawless and infuriate set of savages, upon whose nature neither kindness nor force have had their natural effect—that effect, which those instruments universally produce in other cases.

The Turks are in the habit of describing the Insurgent Greeks as the most wicked and ungrateful of mankind.

Europe however will inquire whether, in the previous conduct of the Ottoman Government, there may not be found some palliation and excuse, if not some justification for the excesses committed by the Countrymen of Homer, Aristotle and Alexander in their present attempt.

An Englishman will be apt to ask, what is the reason that the Peasantry of Limerick form such an exception to the rest of their Countrymen; and why, indeed, their conduct cannot be reduced under that rule which governs human nature: or explained by those principles, which are found to elucidate the history of mankind.

Take the description from those who have fattened upon the dissensions of the Country; from those who live by an income wrung from the blood and sweat of the Nation, an Inquirer will hear nothing but wild and phrenetic declamation. The picture will be all shadow—there will not be a gleam even of star-light to relieve, or throw out those lineaments of horror with which it will be overcharged:

They will describe the Peasant as ignorant, ferocious, vindictive and blood thirsty. They forget that in pronouncing this sentence, they are writing their own condemnation.

Let us abandon for a while the region of rhetoric, and descend to particulars.

The County of Limerick, it is well known, is one of the most fruitful, and the richest, in point of soil, of any in the United Kingdom.

It contains a portion of the finest Peasantry in the kingdom, and the population is perhaps as dense even as that in the County of Louth.

The County of Limerick has perhaps more Absentees, particularly from the disturbed Districts, than any other County. Lord Courtenay takes between twenty and thirty thousand pounds a-year from this County, and Lord Courtenay never sets his foot in Ireland.

There are other great Proprietors whom perhaps it would be indelicious just now to name, who are Absentees as well as his Lordship.

Their estates are managed by Agents, and are set to Middlemen—a species of Farmer not known in England.

Villages are not turned over to the English Farmer, as the live stock of the land—the Labourers are in some degree independent of him—he hires them—he pays them—he has done with them after their work is completed, and they have done with him—he cannot meet any of them on the road, and horsewhip them at his pleasure—if he commit an assault upon the meanest plough-boy, he is brought before the Judge and assessed in damages, or must expiate his crime in the County Jail.

Men are not leased to him along with the acres. Under-tenants, we believe, are very little known in England. When they do hold cottages, they hold under the Lord of the Manor—they are not the serfs of his Agent, his Middleman or Bailiff.

In Ireland, the case is otherwise. For various reasons, which it is not necessary to the argument to enumerate, the land is let to a set of Zemladiars, and villages are let along with the land. The acres are leased out, and human cattle to cultivate the acres are leased out at the same time. The Middleman has not to go to a Statute Fair to hire Labourers—there are people in cabins on the land which he occupies who must labour for him. They hold their cabins and their pitiful acre upon the tenure. Refusal to obey the behests of their immediate Landlord would ruin them.

These independent persons are Freeholders, and are driven to the Hustings, as oxen are driven to the stall.

But as the land in Limerick, with the exception of the Golden Vein in Tipperary, is the very best land in the Empire; as it is good for grazing and for grain, and as it is not deemed expedient that the Peasant should have Kine or Corn—at least as much as would make him cultivate the arts of peace for his own sake—he is generally sent to the side of a Mountain, or to the borders of a Bog. To reclaim these is his duty—but, when they are reclaimed, the rent is either raised upon him, or our Freeholder is ejected, his lease notwithstanding.

If he be so fortunate as to keep his holding, he must work out part and pay a rack-rent in satisfaction of the remainder. In the latter alternative, the Middleman has no choice, for he is himself obliged to pay a rack-rent, in nine cases out of ten, to the Lord of the Soil; he must, therefore, squeeze his pittance out of the bones and body of the Labourer.

This is worse than the system in Jamaica—for Slaves are not there so plenty, and men who have a legal property in them, find it their interest to render them comfortable, and, if possible, contented. They fare far better off than the Irish peasants.

Men reduced to this condition must have vices, and vices peculiar to their condition. Singly, they know they are the weakest creatures in existence. The Landlord, or the Landlord's Son, or the Landlord's Servant, has been accustomed to treat them individually as slaves. They are sent to the Election Market to vote in squadrons; they are ejected from their freeholds if they refuse; they are called up in the morning to work, and they have no choice of masters; they are rogued, and rascalled, and flogged, if they manifest refractory symptoms; and, if the con-acre money be not forthcoming on the instant, they are canted.

This is an imperfect outline of the general state of the Peasantry in three provinces, and in a great part of the North of Ireland—it has long been the state, and this condition will account for most, if not for all, the disturbances which have disgraced this Country from time to time—from the year 1760 to the year 1821.

But there are aggravating circumstances besides, in the present condition of the Irish Peasantry—circumstances of deep aggravation.

The Population has multiplied to an alarming extent. It is a melancholy thing, but so it is that the doctrine of Mr. Malthus receives some countenance from the condition of the bulk of the Community in this Island. We shall hereafter endeavour to use the argument drawn from this consideration to its consequences.

Another bitter ingredient in the cup is the operation of the Tythe System, as practised particularly in this County.

The third, and the immediate working cause, is the rapid depreciation in the value of agricultural produce. The impossibility of paying the former Rents, and the obstinacy—in one case, at least, we know it to be so—in many, of endeavouring to enforce War Prices. These lands of Lord Courtenay's furnish a notable instance of this. An abatement was made by the Trustees of his Lordship's Estate. The Agent refused abiding by the arrangement. He insisted upon the former Rents, and he demanded the money on the day it was due. We have unfortunately been obliged to record the consequences. But the proximate cause of the disturbances on the Courtenay Estates, and which disturbances have spread to the surrounding Country, is, beyond all doubt or question, the conduct of Mr. Hoskins. This is the immediate cause—and not only his Lordship, but almost every Landlord in the County of Limerick, is now suffering in consequence.

ASIATIC DEPARTMENT.

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His Majesty's Birth Day.

The variety of subjects that demand our attention, and the recent interruption occasioned by the suppression of matter prepared for our pages, prevented our giving yesterday an account of the gratifying occurrences that distinguished Tuesday, the Anniversary of his Majesty's Birth Day. We may pass over slightly the common demonstrations of respect usually observed on such occasions; as it is hardly necessary to inform the Public that at sun rise the Flag was displayed from the Garrison of Fort William, and that the Shipping in the river hoisted their Colours; and that as we took our morning's airing our ears were greeted with a Royal salute from the Fort, followed by a *Feu de Joie*, just as Aurora, "like a blushing eastern bride" ushered Phoebus above the horizon. In the evening a Ball and Supper was given at the Government House to his Majesty's and the Honourable Company's Civil and Military Servants, together with the Ladies and the principal Inhabitants of the Settlement, which was numerously attended. The interior of the Government House was elegantly lighted up for the occasion, and the northern entrance was splendidly illuminated, and those on the East and West sides were also ornamented with transparencies, exhibiting G. IV. R. the initials of the Sovereign, in a conspicuous manner.

The above we give in performance of our duty as Chroniclers of passing events; but in the following we are carried along in writing, as our readers will be in perusing, by the pleasure that arises from the contemplation of good deeds. On the morning of his Majesty's Birth Day, the Governor-General paid a visit to Alipore Jail, and accompanied by his Staff, one of the Members of Council, Mr. Barwell the Superintendent, the Officer commanding the Calcutta Militia, and the Surgeon attached to the suburbs of Calcutta, his Excellency inspected the different parts of the Jail, and examined specimens of the various articles manufactured by the Convicts. About 80 prisoners, whose cases had been previously investigated, and who from the length of their punishment, their advanced age, or their subsequent good behaviour, seemed fit objects of mercy, were brought before his Lordship, who ordered their chains to be struck off, and gave them their liberty. Provision, we understand, has also been made for their employment if they desire it. Many of these men had been in confinement for a great length of time, some for the amazing period of thirty years.

This act, we think, deserving of every praise. Surely, power can never be so sweet to its possessors, as when it is exerted in acts of benevolence and a more appropriate mode than this could not have been devised for attaching the hearts of the people of India to their distant Sovereign, the brightest jewel in whose Crown is the prerogative of Mercy. We need not enlarge upon this subject, as the satisfaction of doing a good and useful action, and the consciousness of possessing the silent but heart-felt applause of a discerning Public, is the best and the only reward worthy of a virtuous and noble mind. We hope the Natives will be thus taught to look forward to the King's Birth Day, as an auspicious season of the year, and reckon the duration of his reign, not by years, but acts of benevolence. Thus shall we strengthen the ties that bind India to the guardian state by the "cords of affection;" and if in the fulness of time the altered situation of the world calls for a separation, India may even then retain such feelings of love and gratitude for England as a son has for an aged father, although he can no longer afford him protection or support, and although the imbecile counsels of his decayed faculties he no longer thinks it his duty to obey.

If our information be correct, another circumstance occurred on his Majesty's Birth Day that must doubtless excite vast speculation among the learned and the curious. A Kite, while following his vocation in the upper regions of the air, in the vicinity of the weather-cock of St. Andrew's Steeple, winged his flight in pursuit of a pigeon which he had resolved to sacrifice as a peace-offering to the calls of hunger. The terrified pigeon, seeing no other means of escaping its impending fate than by flying for refuge to the sanctuary, the kite regardless of the wrath of St. Andrew, darted after his intended victim, but was arrested in his

impious course by one of the points of the electric conductor, where he now stands transfixed a monument of vengeance in terror of all who shall attempt to violate the Sanctuary of the Scottish Saint.

What this wonderful omen betokens as regards his Majesty's Birth Day, the Augurs have not yet pronounced: on this point they shake their heads omniously, and are silent; but one of them is certain that this is the warrior hawk, which the Latins called *Milvus* (*Ainsworth*); and another of equal if not superior sagacity affirms that it is in fact the "Brahminy Kite" which is held by the Natives in so much veneration. The fact of this *Sonko Chit* meeting with this singular fate when in pursuit of a Dove, doubtless forbodes the overthrow of superstition, in its attempts to persecute the true religion, which will not only escape from its fury, but survive and supersede it. This having occurred on the steeple of St. Andrew, may foretell that the Presbyterian religion will prevail over Hindooism; and again, this having happened under such a singular aspect of Venus, displaying her fair form in the shape of a Crescent from above doubtless shadows forth the mode of its propagation, and that the Crescent will bear witness to the triumph of the Cross in this land.

This brings us to the third event that crowned this remarkable day; a prodigy that has excited more speculation than all the rest, among the astonished inhabitants of Calcutta. This is the appearance of the planet Venus at noon-day, exhibiting the form of a Crescent and beaming with bright effulgence in the ethereal blue. Waving what we have seen with our own proper eyes, we shall content ourselves with giving the following communication of a Correspondent:

"For the last two days the Natives of Calcutta have been quite on the *qui vive* about mid-day stars, and spear-ed kites, and such celestial phenomena. Should this Astronomical fit last any time, business will be completely at a stand, as if it were a holiday. Coming this morning in my palanquin through Emambaug-lane, the road was blocked up with a crowd gazing up to the clouds. 'What are you staring at you fool?' said I to one: 'Tara! Tara!! Tara!!!' exclaimed a hundred voices at once, pointing with their fingers to a white cloud, and holding up their heads like an Indian Juggler when about to put a sword down his throat. 'Look at the star,' said they; 'it is here, it is there; it is close to that house; now you may see it; now it is behind the cloud; again it is visible.'

"I put on my spectacles to look; but alas! I could not see it. At that time, a coolie with a load of Kedgeres pots piled up like the tower of Babel on his head, was infected with the star-gazing-mania, and down fell his wares with a crash behind him. What could he help it? the man's head was turned like every other body's. I called for my bearers; but they could not bear me, and stood fixed, with their eyes bent upwards till their eye-strings were like to crack, and all their other senses absorbed in the faculty of vision. As I passed along, nothing was to be seen but boys on house-tops, men and women in windows and verandahs, all looking at the star; and some old women sitting by their doors whose weak optics even aided with spectacles, were inadequate to the task, still turned up their dim eyeballs and pointed with their choppy fingers towards the quarter of the heavens where they thought they saw the wonderful phenomenon.

"Merciful Powers!" cried I; "how rapidly has the ray of science diffused itself over this land! Already every house in Calcutta is an Observatory, and every man and woman an Astronomer! How the Ptolemies, and Galileos, the Keplers, the Copernicusses, the Newtons, the La Places, would have rejoiced to have been inhabitants of this city, which may henceforth be termed the Temple of Science! Where the meanest labourer as he moves along stops in the middle of his toil and makes an observation with those patent astronomical instruments Nature has given him." But alas! Mr. Editor, I have not seen the star; although never did a lover long more ardently to see his mistress; never did a benighted traveller wish more eagerly for the rising of the moon; or a Mariner for an observation of the sun, never did an Inhabitant of Strasburg, even the Trumpeter's wife, long more to touch the nose of the mysterious stranger than I do to see that star.

Horse Brigade.

To the Editor of the Calcutta Journal.

SIR,

I have not seen any mention of the Reviewing General's compliments to the Horse Brigade after its late Inspection at Meerut.

It was sent to me by a personal friend, and many of your readers may be as much gratified by its perusal as I have been.

Your obedient Servant,

April 23, 1821.

A CONSTANT READER.

Extract from Station Orders issued by Major General Watson, C. B. Commanding 2d Division Field Army, Meerut, Feb. 27, 1822.

The Major General having finished his Inspection of the Horse Brigade, he has great pleasure in recording his satisfaction and entire approbation of the appearance, steadiness, and efficiency of the Corps in all its branches, both with regard to its internal economy and to its Field movements, so highly creditable to Major Stark, the Officers, Non-Commissioned Officers, and Men of the Corps; and which he will have much gratification in reporting to His Excellency the Most Noble the Commander in Chief.

(True Extract.)

Adjutant's Office, Horse Brigade, } G. PENNINGTON,
April 11, 1822. } Act. Adj. and Qr. Mr. Hqs. Bde.

Honorary Distinctions.

To the Editor of the Calcutta Journal.

SIR,

I am happy to find that our Honorable Masters (the Court of Directors) have come to the highly laudable decision of conferring honorary marks of distinction to the several Corps employed against Seringapatam. I am apprehensive that the Indian Army (on the Bengal Establishment) would feel equally proud, and honoured, were similar marks of approbation bestowed upon the Troops which served with the gallant Divisions conducted by our veteran General, Sir David Ochterlony, Bart. G. C. B. at the fall of Malown.

The Reserve of that Army, commanded by Lieutenant Colonel Thompson, C. B. bore the brunt of every action. It was his Brigade principally, (at the battle of Denontal) which caused the happy termination of the Gorcka War, west of Almorah. This was the most conspicuous for its services during a period of eight months tedious and incessant toil, exposed to hardships and privations the most trying.

I am told that Honorary Medals have been served out to a number of Native Commissioned, Non-Commissioned Officers, and Privates, who distinguished themselves in the several actions which fell to the lot of that brilliant little Division. I should like to know why similar marks of honour have not been conferred upon the European Officers?

I am, Sir, your obedient Servant,

April 23, 1822.

A SOLDIER'S FRIEND.

P. S. The 18th* and 19th* Regiments are entitled to Seringapatam and Egypt. The Corps which composed the Division alluded to above, would also feel gratified to have the word Malown upon their Colours.

Your's &c.

A. S. F.

* Having been raised from the Volunteers which served under Sir David Baird, &c. &c. Egypt.

Enigma.

Cut off my head—and then, alack!
I've nothing left, save crooked back.
Now dock my tail—and suddenly,
I'm music of the lab'ring bee.
Restore my noddle—then, I'm able,
Comrade, to share your room and table.
Ask you, for what, my whole is good?
A bonfire, if you will—'tis wood.

QUIB.

Defence of Agencies.

SIR,

To the Editor of the Calcutta Journal.

I think your Correspondent "UN BON VIVANT," very unreasonable in his complaints, and methinks too they savour a little of jealousy, if not alarm for his own future prospects. Moreover, I know of no reason why a Gentleman holding a high situation under Government, with a very liberal salary, so long as it is not contrary to the rules of the Service of which he is a member, and not incompatible with his rank in society, should not take advantage of the spare room in any of the Company's Warehouses, and the spare hours of the Servants belonging to that Establishment, to carry on a lucrative Retail Trade, whereby he may be able to save the whole of his salary. On the contrary, I think, he thereby evinces a laudable feeling and *Esprit de Corps*, for by thus industriously accumulating an ample independence and a comfortable retirement for himself, he is making room for one of his brethren to fill his vacancy, tho' perhaps few could be found of so industrious a talent.

There is indeed every reason why the Public should be grateful to such a Gentleman, for as "UN BON VIVANT" says, they are certain of procuring every article which he condescends to retail, pure and genuine, which it appears cannot be had (at least with any certainty) in other quarters, so long as Native Engravers are permitted and employed to forge the names of respectable Tradesmen, who are famed for exporting from London to India, goods of the best quality; at present to be sure, the Public can be supplied with Wine and Beer only, from the Servants of the Company, but in time, I have no doubt, they will be able to supply the Public with every article of luxury, even to a bottle of Bristow's best Lavender Water, quite as pure as that which he now sends to his high-minded Agents in Tank-Square; in addition too of the certainty of each article being genuine, if not of the best quality and flavor, the Public have a further and a most material advantage, for, as such Public Servants have no establishment to keep up they can supply them, full 50 per cent. under what any other respectable Retailer can afford, who is not in the Service, and consequently without such decided advantages, in proof of which, you can buy from the Warehouse in question, one dozen or even six bottles of English Claret, at the rate of Forty Rupees a dozen, while to the Shop-keepers you must pay (at present at least) Sixty Rupees for the same quantity. To be sure, the latter will give you a credit of full three months, whereas to the Warehouse you must send cash. The charges of that Establishment are, however, I think too high for Sherry Wine, for if the Shop-keepers can sell it at Thirty, and realise a living profit, after defraying the charges of their expensive Establishments, the Public Servant, sitting on velvet as he does, might well afford to sell his for Twenty-two. As yet he has not announced the price of a dozen of his Pale Ale, of which as "UN BON VIVANT" tells us, he has very considerably imported two sorts; but it is to be hoped, that as soon as it is bottled off, the Public will be supplied considerably below the present exorbitant price charged by the Shop-keepers.

In conclusion, I beg you will do me the favor to tell your Correspondent "UN BON VIVANT" that were to write your JOURNAL full every day, he would have no chance in driving from their purpose, those who are too sensible to be ashamed of earning a penny in any honest way.

A LOVER OF GOOD THINGS
WHEN CHEAP.

Calcutta, April 21, 1822.

Thursday, April 25, 1822.

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Omission Supplied.

To the Editor of the Calcutta Journal.

SIR,

On reading over the Report in your Paper of the late Trial in the Supreme Court, I observe a very material omission, which I request you will allow me to supply.

After the learned and worthy Judge had complimented Mr. Hayes in very handsome terms, the Advocate General as his Counsel, moved for a Copy of the Indictment being granted to the Defendant. The learned Judge hesitated at first, but then said that in such a case as this he did not think it could be refused.

This is an important circumstance, and as your legal readers well know, will enable Mr. Hayes to prosecute the witnesses that were adduced against him for swearing what they swore; a power which it is to be hoped he will exercise to its fullest extent and be the means of bringing them to rigorous punishment for their audacious swearing; and this together with the severe reprimand from the learned Judge who commented on the conduct of those who had been the means of bringing forward the affair in terms of strong and virtuous indignation, will doubtless have a most salutary effect in checking all such prosecutions in future, whereby high and unimpeachable characters may be wantonly exposed to such atrocious accusations by factious and wrong-headed individuals.

Better in my opinion that twenty guilty should escape justice than that one innocent man should be tried. For an Englishman of high rank to be subjected to the ignominy of a Trial for an atrocious crime on the mere swearing of any number of Natives, when the value of their testimony is known to be less than nothing, is excessively cruel; and it is to be hoped that wise measures will be adopted to prevent such an evil ever occurring again. I hope, and I think every patriotte and humane individual must concur with me, that the wisdom of the Legislature will speedily provide a remedy for such a crying evil.

A LOVER OF JUSTICE.

French Poetry.

To the Editor of the Calcutta Journal.

SIR,

I observe the criticism of your Correspondent in the *White Night-Cap* upon one of the popular French Songs I sent to you the other day. I called myself only a BAGATELLE, (at which signature he seems to have taken offence), and did not expect to find myself so seriously taken to task. The truth is, that the copy of "*Charmante Gabrielle*," which I forwarded to you, was an exact transcript of that Song, as I found it in a pamphlet, which I had just been reading. The only material alteration made by Mon. BONNET BLANC, is the substitution of "*cruelle déparée*," instead of "*cruel dementi*," which is an improvement, and makes better sense. For the rest, he has only divided the Alexandrin Verses into distinct hemistichs. I do not pretend to be at all skilled in the laws of versification, either English or French. But I have read that the Alexandrian, or Heroic Verse, in English Poetry at least, "consists of twelve, or of twelve and thirteen syllables alternately." Also that, "in the constitution of our verse, the caesural pause is an essential circumstance, and this falls towards the middle of each line. In the French Heroic Verse this is very sensible. This is a verse of twelve syllables, and in every line, just after the sixth syllable, there falls, regularly and indispensably, a caesural pause, dividing the line into two equal hemistichs. Thus the one half of the line always answers to the other, and the same chimé returns incessantly on the ear, without intermission or change; which is, without doubt, a defect in their verse, and renders it unfit for the freedom and dignity of Heroic Poetry."

I do not propose, however, to keep a running fight with Mon. BONNET BLANC concerning the "*règles de la Poésie Française*," with regard to which I avow my general ignorance.

Perhaps Mon. BONNET BLANC may like to amuse himself with criticising and correcting the following Song, which I transcribe *litteratim* from a Ballad bought in the streets of Paris, by my grand-father, upwards of forty years ago.

Your's obediently,

Calcutta, April 22, 1822.

BAGATELLE.

CHANSON DE M. DE MARLBROUG.

Ou le Petit Page. Air Commu.

- | | | | |
|----|---|-----|---|
| 1. | Marlbroug s'en va en guerre,
Miron-ton, ton, ton, miron-taine,
Marlbroug s'en va t'en guerre,
Ne sçait quand il reviendra. | 9. | Monsieur Marlbroug est mort,
Miron-ton, &c.
Monsieur Marlbroug est mort,
Est mort et enterré. |
| 2. | Il reviendra t'à Pâques,
Miron-ton, &c.
Il reviendra t'à Pâques,
Ou à la Trinité. | 10. | Il fut porté en terre,
Miron-ton, &c.
Il fut porté en terre,
Par quatre Officiers. |
| 3. | La Trinité se passe,
Miron-ton, &c.
La Trinité se passe,
Marlbroug ne revient pas. | 11. | Le premier porte son casque,
Miron-ton, &c.
Le premier porte son casque,
Le deuxième son bouclier. |
| 4. | Madame monte à sa tour,
Miron-ton, &c.
Madame monte à sa tour,
Au plus haut est monté. | 12. | Le troisième son grand sabre,
Miron-ton, &c.
Le troisième son grand sabre,
Le quatrième ne porte rien. |
| 5. | Elle voit venir son Page,
Miron-ton, &c.
Elle voit venir son Page,
Tout de noir habillé. | 13. | Au quatre coins d'sa tombe,
Miron-ton, &c.
Au quatre coins d'sa tombe,
Un laurier fut planté. |
| 6. | Mon Page, mon beau Page,
Miron-ton, &c.
Mon Page, mon beau Page,
Quelle nouvelle apportez? | 14. | Sur la plus haute branche,
Miron-ton, &c.
Sur la plus haute branche,
Le Rossignol chantoit. |
| 7. | Madame la Souveraine,
Miron-ton, &c.
Madame la Souveraine,
Vos beaux yeux vont pleurer. | 15. | La cérémonie faite,
Miron-ton, &c.
La cérémonie faite,
Chacun s'en fut coucher. |
| 8. | Quittez vos habits roses,
Miron-ton, &c.
Quittez vos habits roses,
Et vos Satins brochés. | 16. | Les uns avec leur femme,
Miron-ton, &c.
Les uns avec leur femme,
Et les autres tous seuls. |
| | | 17. | Je n'en dis pas d'avantage,
Miron-ton, &c.
Je n'en dis pas d'avantage,
Car j'ai mon cœur outré. |

FIN.

To the Editor of the Calcutta Journal.

SIR,

Passing through Calcutta this morning I encountered several groupes of Natives to appearance Star-gazing; and, however strange it may seem, gazing they were at a Star too, which shone conspicuously in the West, although the Sun shone brightly. In another direction, my way was again interrupted by a still greater number of Natives, witnessing the agonies of a poor Kite, of the largest kind, stuck on the highest pinnacle of the Conductor of St. Andrew's Church, at the point of death. How it got there I did not stay to enquire, as at that moment the Guns at the Fort put me in mind that it was our Sovereign's birth day. In a superstitious age, those would be regarded as striking omens.

I am, Sir, Your's

Calcutta, April 23, 1822, Noon.

SHIPTON.

Letter from Penang.

To the Editor of the Calcutta Journal.

Sir,

We are here in a state of blockade with these paltry Siamese Janks and Prows cruising between the Ladders and Junkyclone. They take all vessels they can master, coming from Pegou, and they do not respect the Chinese Janks and vessels belonging to this Island. We must however submit, for we have no vessel of force here; the NAUTILUS, Bombay Cruizer, being at present employed in a Survey on the Coast of Achcen, which is already well known. We have now 500 men of the 20th, under a very gallant and able Officer; and we have also a few Golandauz, Gou Laspars, and 45 Europeans; also the Local Corps, now called the King's own Force, they having the charge of the body of the King of Keddah. They amount to about 200 men of sorts: what was enlisted here are said to be Dhobies and Syces, &c. The Malay part of this Corps walked off long ago. We have also 1500 Convicts that would be glad to see the Siamese or any one else that would allow them to do as they wish. Property is therefore not safe till we get at least 300 more Troops to reinforce our Garrison. We all look up to your Noble Chief, to order them down, and allow no more chopping and changing of good Troops. We hope at the same time our Worthies may be informed that it makes no difference to the Honorable Company Bahadur whether they pay these Troops at Penang or Calcutta. If we are strong we shall be respected; if we are weak we shall be insulted; and it would take four months for you to send us aid if we require it.

Penang, March 25, 1822.

A LOOKER ON.

Native Newspapers.

Contents of the Sangbad Cowmuddy, No. XXI.—1—Of Lord Wellesley's desire of being appointed as Governor General over the Province of Bengal, in which situation he had been formerly.—2—Purron Chondro Mookhopodhya's running away with the sum of One Hundred and Ninety Thousand Rupees from the Treasury of Moorshedabad.—3—Civil Appointments.—4—An account of a wonderful Boy, with two bodies and one head.—5—A great Fire which broke out in Mr. Laprimandaye's workhouse.—6—Death of the Eldest Prince of Persia, within the distance of about three days' journey from the kingdom, attended with a great mourning throughout the whole country.—7—The prevalence of the pestilential disease of Cholera Morbus in Persia, till the last winter season, which had destroyed about eight thousand souls.—8—Of the Russian Emperor's hostile preparations against the Turks.—9—Mr. John Hayes's Trial in the Supreme Court.

Fraud on the Treasury.—Purron Chondro Mookhopodhya, of the district of Belghinray, who had the care of the Treasury of Moorshedabad, has lately taken to flight with the sum of One Hundred and Ninety Thousand Rupees from the same. This is, however, no loss to the Government; since they can easily put up to sale by public auction the honest Mookhopodhya's Zemindary of One Hundred Thousand Rupees, and get his securities to pay them the remainder.—Sangbad Cowmuddy.

Contents of the Sunnobar Chundrika, No. VIII.—1 and 2—Advertisements.—3—Civil Appointments.—4—Marquis Wellesley's desire to be reappointed Governor General.—5—Settlement of the differences with China.—6—Scarcity of Opium there.—7—New Road from Kologachu to Sagor.—8—Of Neelmunnee Koberaj of Buddyahotty's being almost crushed to death by a carriage on Tuesday last on the public road near Guronhottah.—9—A Treasure found on the shores of the river Ujay which flows below Nubbogrom, in the Zillah of Beerbhoom.—10—Robbery in Jaunpore.—11—Subscription Pooja.—12—Letter from a Correspondent condemning ingratitude to those with whom we may have quarrelled.—13—The Rook and the Peacock.—14—Objections to the new roads in Bengaleetollah.—15—Rejoicings at the Act of Grace to the Prisoners on his Majesty's Birth Day.—16—Letter recommending an Annual List of Births, Marriages, and Deaths.—17—A word in behalf of cows and bullocks, and other dumb animals.—18—Rates of Exchange.

Administrations to Estates.

Mr. Stephen Gosling, late of Calcutta, deceased.—James Charles Colebrooke Sutherland, Esq.

Mr. Lawrence Kennaway, of the Honorable Company's Civil Service, deceased.—James Charles Colebrooke Sutherland, Esq.

Mr. A. P. Manango, late of Calcutta, Mariner, deceased.—James Weir Hogg, Esq.

Madras.

Madras, April 11, 1822.—The sultry and oppressive state of the atmosphere has been greatly mitigated, by the heavy fall of Rain and the Thunder Storms, which have occurred in the course of the week—the Southerly winds have been tolerably steady, and favorable for the outward bound Ships, but we are not yet able to report any new arrival. The HENRY PORCHER, as is reported in the Bengal Papers, reached Kedgerce on the 22d ultimo—having had a passage of a week from these Roads: Letters and Parcels for individuals under this Presidency, brought from England on this ship, have been received via Calcutta at the Post Office here!

Shipping Arrivals.

CALCUTTA.

Date	Names of Vessels	Flags	Commanders	From Whence	Left
April 21	Lord Hungerford	British	M. O'Brien	Madras	Mar. 30
24	Heroine	British	J. Hamilton	Pohang	Mar. 26
24	Fergusson	British	J. Richards	Penang	Mar. 20
24	Stonham	British	G. Griffith	Madras	April 13

Shipping Departures.

CALCUTTA.

Date	Names of Vessels	Flags	Commanders	Destination
April 22	John Barry	British	R. Dobson	London

The Ship EARL KELIE, Captain R. Edwards, for Bencoolen, and Brig LADY FARQUHAR, Captain A. Ambrose, for the Isle of France, are expected to sail in two or three days.

Passengers.

Passengers per LORD HUNGERFORD, from New South Wales and Madras to Calcutta.—Mrs. O'Brien, Mrs. Holdsworth and two Children, Mrs. Dillon and two Children, Miss O'Brien, Lieutenant Holdsworth, of His Majesty's 82d Regiment, Commanding a Detachment of His Majesty's 59th Regiment, Mr. John Rodwell, Surgeon, R. N., and Captain P. Dillon, of the late Ship PHATTY SALAM.

Passengers per HEROINE, from Penang to Calcutta.—Mrs. Magniac and Child, L. Magniac, Esq. Civil Service, Major Hampton and Lieutenant Hugh Macfarlane, of the 20th Regiment of Native Infantry, Charles Palmer, Esq., and William Boyd, Esq.

Passengers per FERGUSSON, from Penang to Calcutta.—Mrs. Macalister and Child, Mrs. Franklin, J. Macalister, Esq. Member of Council, proceeding to Madras, Captain J. Franklin, 1st Native Cavalry, Captain J. C. Crooke, Commanding the Troops, Mr. J. Macalister, of the Country Service, and Two Companies of the 20th Regt. of Native Infantry.

Marriage.

At Quilon, on the 29th ultimo, at the house of Major HARDEN, by the Reverend Mr. JEAFFRESON, Lieutenant CHARLES SCARIN NAVION, Adjutant of His Majesty's 80th Regiment, to Miss CATHERINE MARY GOSSEN.

Births.

On the 12th instant, Mrs. C. H. HACKETT, of a Son.

At St. Thomas's Mount, Madras, on the 9th instant, the Lady of Lieutenant and Quarter Master F. BLUNDELL, of a Daughter.

At Chittoor, on the 8th instant, the Lady of WILLIAM COOKE, Esq. of a Daughter.

At Aurangabad, on the 20th ultimo, the Lady of Major C. J. DOVERON, Bengal Establishment, of a Daughter.

At Cannanore, on the 29th ultimo, the Lady of A. MACKECHNIE, Esq. Surgeon of His Majesty's 69th Regiment, of still-born twin Daughters.

At Dacca, on the 17th ultimo, the Lady of the Reverend A. W. TAYLER, of a Daughter.

Errata.

In the yesterday's JOURNAL, page 557, column 1st, line 14, from the bottom, for "HAT" read "NAT:" column 2d, line 17, from the top, for "FOR A MAN" read "FORAMEN," and for "OR" read "ON;" line 40, for "PROPHET'S DONKES OR DIIR" read "PROPHET OANKES OR OEN;" page 558, column 1st, line 1, for "NONENT" read "ROM-DELET;" page 559, column 1st, line 19, from the bottom, for "CLERICAL" read "CLINICAL;" column 2d, line 12, for "LINES" read "LIES."